THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He who is suspicious not only does injustice to others, but injures himself. It is our duty to regard others as being good until they prove themselves to be the contrary."—DR. GANGHAFER.

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THE LATTER-DAY SAINTS AND THE WORLD.

(Continued from page 791.)

IV.

THE WORLD:—You say, Faith in God and in His Son Jesus Christ is the first principle of the Gospel, and the second is Repentance.?

Latter-day Saints:—Yes, the second principle of the Gospel is repentance.

The World:—What do you understand the term repentance to mean?

Latter-day Saints:—Repentance is a deep, sincere, heartfelt sorrow for sin, producing a reformation of life. It is, in a word, ceasing to do evil and learning to do well. Here is the Apostle Paul, who will be pleased to speak upon this important subject.

TESTIMONY OF PAUL.

Paul:—I speak from experience concerning this most essential principle of the Gospel of Christ. I was, as you all know, a most unrelenting persecutor of the Saints. I had even gone so far as to assent to the death of the faithful Stephen. I was on my way to Damascus, with letters from the high priest, authorizing me to bring bound to Jerusalem all those whom I found professing faith in Jesus Christ. I verily believed that I was doing God service. As I neared Damascus, the Lord checked me in my evil course and called me to repentance. He declared that by persecuting His saints I was persecuting Him, and told me to desist from my ungodly work. On hearing the word of the Lord, my soul was filled with remorse, and I immediately turned

round and, by a life consecrated to Christ and His cause, sought to atone for my past offences.

The World:—Was it the Lord, then, who led you to repentance?

Paul:—It was, for repentance is one of the most precious gifts of God to men. Through the atonement of the Lord Jesus Christ that choice gift has been purchased for poor, fallen humanity. But, I would have you understand, that God is jealous of all His gifts. He does not bestow them where they would not be appreciated. Repentance, like every other gift of God, has been promised to men on certain conditions.

The World:—Please tell us what these conditions are.

Paul:—One of the conditions is that men will manifest a desire to cease from sin, and to work righteousness in the sight of God. The Lord, speaking through Isaiah the prophet, made a promise unto the children of men that if they would seek Him they would find Him, and that if they would forsake their evil ways and thoughts and turn unto Him, He would pardon their transgressions. I quote from the writings of the prophet: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah 55: 6, 7.) Thus we see that the gift of repentance is promised men on condition that they seek the Lord and forsake their evil ways and thoughts. The Lord has assured us that He has no pleasure whatever in the death of a sinner. Speaking to the house of Israel by the mouth of the Prophet Ezekiel, He said: "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, given again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." (Ezek. 33: 11, 14-16.) But, behold, a greater than Ezekiel has testified to the same thing. Here are the words of Jesus Christ, the Author of eternal salvation: "I came not to call the righteous, but sinners to repentance." (Luke 5: 32.) "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15: 7.)

The World:—Thank you, Paul, for your testimony.

Latter-day Saints:—We have another witness who was called by the Lord to preach repentance to the people of his generation.

The World:—We are ready to listen to his testimony.

TESTIMONY OF NOAH.

The World:—What is your name?

Noah:—My name is Noah.

The World:—Were you called by the Lord to preach repentance unto the people in your day?

Noah:—I was. The Lord beheld that the wickedness of the children of men was great upon the earth. They had entirely turned away from the holy commandments which had been delivered unto them. They took pleasure in all manner of wickedness and abominations. They were, as are millions of the human family at the present time, "lovers of pleasure more than lovers of God." The Lord saw that the imaginations of their hearts were evil continually, and that they would surely perish if they did not turn from their wicked, reprobate ways. Therefore, he called me to be a preacher of righteousness, and commissioned me to go forth and cry repentance unto that wicked and perverse generation. I was commanded to build an ark, into which I was to take all those who would hearken unto my words and turn unto the Lord. I was obedient unto the heavenly commandment, and went forth among the people, crying repentance unto them, and warning them to flee from the wrath to come. I preached not alone by precept, but by my works also. I immediately set to work to construct the ark, and during the one hundred and twenty years while the ark was being prepared, I cried aloud and spared not. O, how my soul was grieved when I beheld the hardness of the hearts of the people, for I knew that God would not be mocked, that He would not strive with them forever, but that he would surely destroy them if they did not repent of their sins.

The World:—What success did you meet with, Noah, in your preaching?

Noah:—Practically none. My words seemed to them as idle tales. They spurned the message which I brought them from their merciful Creator. They ate, they drank, they bought, they sold, they married and were given in marriage up till the very day that I and my family—eight souls in all—entered the ark, and the Lord shut the door. Even now, I fancy I can hear their scoffs and scorns, their mockings and derisions, as we bade them a last farewell till we would meet them at the judgment bar of God. Then was the word of the Lord fulfilled, and His righteous judgments were poured out upon those wicked people and they perished from the earth. (Gen. 6: 7.) And now, in closing my testimony, I will say to you, that God has not changed: He is the same yesterday, to-day and forever; He does not look upon sin with the least degree of allowance, and just as sure as God is God, so sure will His judgments come upon the inhabitants of the earth in these latter-days if they do not repent and turn from their transgressions. "Except ye repent, ye shall all likewise perish." (Luke 13: 3.)

The World:—That is all, Noah.

Latter-day Saints:—We now most respectfully ask you to listen to the testimony of another servant of the Lord.

ABRAHAM'S TESTIMONY.

The World:—What is your name?

Abraham:—My name is Abraham.

The World:—Are you prepared to give testimony concerning the matter which is before us?

Abraham:—I am.

The World:—We will listen to your testimony.

Abraham:—It grieves me to have to report that the inhabitants of the cities

of Sodom and Gomorrah failed to profit by the sad fate which befell the people in the days of Noah. With the history of the past before them, showing clearly God's hatred of sin, they added day by day to the cup of their iniquities. Their abominations at last became unbearable to the Lord, and He decreed that He would destroy them from the face of the earth. I shall never forget the day that the Lord came to me in Mamre and informed me of His intention of destroying the cities of the plains and the inhabitants thereof. My soul was filled with sorrow, nevertheless I knew that all the judgments of the Lord were just. I besought Him to grant me favor in His sight, which He did. I asked Him if He would spare the city of Sodom provided fifty righteous souls were found there. He promised me that He would spare the city if it contained fifty righteous inhabitants. But alas! that number could not be found. I plead with the Lord again and again, and He finally consented to turn away His judgments from Sodom if ten God-fearing persons were found in the city. But ten such persons could not be found, and the Lord in His anger destroyed the inhabitants of those wicked cities and thus blotted out their iniquity from before His face. (Gen. 18: 19.) And as He spared not the cities of the plains, neither will He spare any other city or nation that forgets God. As Noah said, so say I, Woe unto the inhabitants of the earth if they do not repent. Behold, ere they are aware, the Spirit of God will cease to strive with them, and they shall, by their ungodly deeds, bring upon themselves swift destruction.

The World:—We have listened with interest to your testimony, Abraham. You are excused.

Latter-day Saints:—We will now introduce a witness who will show you the great blessings which came to the people of Niñeveh when they turned from their evil ways and began to work righteousness in the sight of the Lord.

TESTIMONY OF JONAH.

The World:—What is your name?

Jonah:—My name is Jonah.

The World:—Were you called by the Lord to preach repentance?

Jonah:—I was. The word of the Lord came to me on one occasion, saying: "Arise, go to Ninevah, that great city, and cry against it; for their wickedness is come up before me." (Jonah 1: 2.)

The World:—Did you do as the Lord commanded you?

Jonah:—I did not. I went down to Joppa, and there took ship for Tarshish. The Lord punished me for my disobedience, and then He said unto me the second time, "Arise go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jonah 3: 2.) So I did as the Lord commanded me. As I entered the city I began to cry aloud, "Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water: but let

man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." (Jonah 3: 5-10.)

Latter-day Saints:—The next witness whose evidence we desire you to hear is John, the forerunner of Christ.

TESTIMONY OF JOHN.

The World:—Your name is John?

John:—It is.

The World:—Were you called by the Lord to preach repentance to the people of your generation?

John:—I was. I was sent before the Lord to prepare His way. I called upon the people to repent of their sins, for the kingdom of heaven was at hand. (Matt. 3: 1, 2)

The World:—Were you able to bring many to repentance?

John:—Yes, many people of Judæa and Jerusalem, upon hearing the proclamation, repented, came forward and confessed their sins, and were baptized in the river Jordan. (Mark 1: 5.)

The World:—Are we to understand that confession of sins is essential?

John:—Such has been the teaching of the servants of the Lord in every dispensation. Without confession of sins repentance is incomplete. Here are the words of the inspired teachers: "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." (Prov. 28: 13.) "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1: 8, 9.) But confession should be accompanied with a promise and determination to sin no more. To confess his sins before God will not benefit a man unless his confession is accompanied with a determination to sin no more. He must covenant with the Lord that he is willing to forsake sin, and that in future he will, with His divine assistance, yield to no evil, but will shun the very appearance of it, and keep himself unspotted from the world. God cannot be deceived, and He will not pardon those who merely confess their sins, and still make no resolution to forsake them.

The World:—Repentance is, therefore, conditional?

John:—It is. Men must be willing to confess their sins, and to forsake them. They must also be willing to forgive others. In fact, Christ told the people that His Father would not forgive them their trespasses if they in their hearts failed to forgive those who trespassed against them. These are His words: "If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.) And this forgiveness must be without limit. On one occasion Peter asked the Lord, "How oft shall my brother sin against me, and I forgive him, till seven times?" The Master answered, "I say not unto thee, until seven times; but until seventy

times seven." On another occasion He taught the disciples, saying, "If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent, thou shalt forgive him." (Luke 17: 3, 4.) Nowhere are repentance, confession and forgiveness more beautifully portrayed than in Christ's parable of the prodigal son. After having wasted his substance in riotous living, and being brought down so low that he had to satisfy his hunger with swine's husks, the prodigal at last came to himself. He thought of his father's home in which he had spent so many happy years, of the good things of the earth with which the tables had always been laden, of the hired servants who waited upon the family. The spirit of repentance entered his heart, and springing to his feet he exclaimed, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. * * * But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. * * * And the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." (Luke 15: 18-20, 21-24) In this parable is clearly exhibited the love and mercy of God. Verily, he that cometh to Him shall in nowise be cast out.

The World:—We will excuse the witness.

Latter-day Saints:—This is our case. We believe we have proved most conclusively that repentance is essential to salvation. "For this ye know," said the apostle, "that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God." (Eph. 5: 5.) The Lord has also said by the mouth of John the Revelator: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21: 8.) We, therefore, say unto all men, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.) "We have pointed out all the prominent principles connected with true repentance. And it can easily be seen by every honest heart, that God requires mankind to seek diligently to discern good from evil, and to ascertain what sins and evils they are guilty of; to be exercised with a Godly sorrow that they have ever sinned against so great and good a Being as God; to make suitable confession before God, for all past sins committed; and such a confession must be accompanied with a solemn covenant or promise to sin no more; and the heart should be fixed and immovable in this covenant. All persons who will do these things will have a measure of the Spirit of Christ resting upon them, imparting humility, and meekness, and lowliness of heart. But still this Repentance does not guarantee to them a remission of sins; it only prepares the heart to obey properly a great and holy ordinance which God has instituted expressly for the remission of sins. We mean the ordinance of baptism."—William A. Morton.

[TO BE CONTINUED.]

SILENT GROWTH.

The trees grow silently, and God alone
Can hear the sap rise to the budding shoot,
And hear, how in the daytime and the night,
The brown earth nourishes the hidden root.

Our senses are so dull, else could we hear
The young grass breaking through the dampened mold,
And hear the dew fall on the barren fields,
And white frosts gather when the nights are cold.

All silently the little streak of dawn
Grows into some faint haze of softest gray,
Gray turns to pearl until, in garments white,
All gloriously comes forth the perfect day.

The bud becomes a flower; the flower, a fruit;
The silken leaves all silently unfold;
The dainty bud, it slips its slender sheath
And noiselessly puts on its dress of gold.

All human growth is silent to our ears,
And but brings out some great, eternal plan
That, perfected, runs through the rounded years,
The stage of youth, the high estate of man.

Within its narrow bounds, expands and grows,
The soul shut in by common walls of clay,
Too narrow are the confines, and at length,
It spreads its unseen wings and flies away.

O power of God! it speaks in these dumb ways;
Great moving force, unseen and never still,
That in mysterious, hidden ways comes down
To work, in silence, heaven's eternal will.

JEANNETTE LA FLAMBOY.

Ex-Senator Arthur Brown Dead.—The *New York Herald* of Thursday, the 16th inst., announced the death the previous day of Ex-Senator Arthur Brown of Utah, as the result of bullet wounds inflicted by Mrs. Anna M. Bradley, who is held by the coroner on the charge of murder. "The defence," says the *Herald*, "will be impulse induced by the discovery of letters showing friendship between Mr. Brown and Mrs. Annie C. Adams, mother of Miss Maude Adams, a well-known actress. Mrs. Adams admits that she was the innocent cause of the tragedy."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 20, 1906.

EDITORIAL

SENTIMENTS OF THE SEASON.

Before the Millennial Star will again make its appearance Christmas will have come and gone, and the year 1906 will be nearing its close. We therefore take the present opportunity to wish the Saints throughout the world a Merry Christmas and a happy New Year. These are the common compliments of the season. It is not in that sense that the sentiment is offered. It is heartfelt and fervent, and extended in the true spirit of love and fraternity. To the noble bands of missionaries we send special greeting, and hope that their Christmas abroad will be pleasant and cheerful, though they are far from the loved ones at home.

Christmas is celebrated as the birthday of the meek yet mighty Nazarene who came into the world, in fulfillment of many prophecies, as the Messiah, the Christ, the Redeemer. Whether the date is accurate matters not. The fact remains that a little more than two thousand years ago at Bethlehem, near Jerusalem, a babe was brought forth that became the greatest of mortals, viewing Him either in the skeptic's dim light, or in the radiance of the Gospel's glory, the effulgence of the Holy Spirit from on high. Springing from a lowly estate, the reputed son of Joseph the carpenter, He made a mark upon the history of His period that will never be effaced, but has broadened and deepened and brightened with the progress of the ages, and His name is to-day of wider and more potent influence than any other of ancient or of modern times.

Unbelievers in the story of His divinity and the marvel of His nativity, regard Him as the Great Master among men, and confess the grandeur of His precepts and the splendor of His character. His example as well as His teachings are held up for emulation, and He is honored and His birthday is commemorated by learned and intellectual men of all nations who fail to behold Him as the veritable Son of God. But many millions of earth's inhabitants of all grades and classes, from the highest to the lowest, look upon Him with the deepest veneration and bow the knee to Him as "the only Begotten of the Eternal Father," full of grace and truth, born of the Virgin Mary and filled with the Holy Ghost, a divine spirit sent into the world to save man-

kind from darkness and from death, and restore all that was lost through the fall of the parents of our race. To all He is the rarest and noblest of the sons of men and His fame has gone abroad to the ends of the earth.

The Latter-day Saints have special reasons for their faith in Jesus as the Christ, the Son of the Living God, and for celebrating His natal day. For He has manifested Himself in the present age and by personal appearance has established His mission and divine origin and power, and restored the fulness of His Gospel and authority with all the gifts and graces that He gave to the primitive Christian church, and of these they have been made partakers. He has raised up a prophet to prepare the way for His advent as King of kings and Lord of lords, who beheld His glory at the right hand of the Father, and learned of His sonship, His Godhood and His destiny. The Savior has in very deed set up His Church and Kingdom on earth, and all who will may learn of Him and make themselves ready when "the Bridegroom" comes.

Joseph Smith, the Apostle of Christ, the prophet of the latter days, was born at Sharon, Windsor county, Vermont, U.S.A., December 23rd, 1805. The Saints therefore, have a double anniversary to commemorate at this festive season. They do not worship Joseph the Seer, nor regard him as they do Jesus the Savior. But they rejoice over the birth of both and praise God for His goodness in sending them into the world at the appointed times. Christ the Lord is our Redeemer, and Joseph the Prophet is His servant. They were both slain by the wicked as martyrs for the truth. Their missions will be associated in the last dispensation, in the great consummation now in process for the end of misrule and evil and the ushering in of the reign of righteousness. In testifying that Joseph Smith was and is a prophet of the living God, we testify that Jesus of Nazareth was and is the Son of the Eternal Father, and also that God lives and is the Father of us all. For the mission of Joseph the Seer is based upon those glorious facts and their revelations and appearance to him.

Have we not then, of all people, the greatest cause for rejoicing at this happy Christmastide? We celebrate the birth of the world's Redeemer. We celebrate the birth of His greatest prophet. The Savior opened a new era. The Seer came at the beginning of a new century, the most wonderful of all the ages. We praise the Lord for His mercies. We join in the world-wide festivities of the season. We hail the King Immanuel who will be Lord of the whole earth, and we sing "Praise to the man who communed with Jehovah," and who will be crowned with the martyrs when Christ shall have dominion forever.

Let us be glad, then, and be merry, partaking of the bounties of the earth, but in temperance and wisdom, and let us remember the poor, whom we have always with us, for our great Redeemer left them to us as a legacy. Let us love one another and forgive each other and seek for that spirit of brotherhood to friend and foe that the Gospel inculcates. And while the bells ring and the carols are sung and the feasting goes on, let us echo the sentiment of the angelic choir when they heralded the first advent of Christ the Lord, and make it a guide for action as well as a pleasant theory, "On earth peace, good will to all men!"

C. W. P.

A MOTHER'S INFLUENCE.

NAPOLEON ever regarded his mother with the most profound respect and affection. He often said, "My opinion is that the future good or bad conduct of a child depends entirely upon the mother." As a child, he loved to hear, from his mother's lips, the story of her hardships and sufferings, as, with her husband and the vanquished Corsicans, she fled from village to village before their conquering enemies. At the last, when exiled in St. Helena, Napoleon declared: "My mother loves me. She is capable of selling everything for me, even to her last article of clothing." Madame Bonaparte survived her son by one year. She was a woman of extraordinary endowments, and instilled into her son that spirit of magnanimity which made him renowned.

On one occasion, despairing of employment, starving, and driven to agony of mind by the thought of his mother's destitution, Napoleon was about to fling himself into the river, when a former companion ran against him. Being rallied upon his gloomy aspect, the young military genius spontaneously poured out his griefs. "Is that all?" exclaimed his friend. "Here are six thousand dollars in gold, which I can spare without any inconvenience. Take them and relieve your mother." Napoleon seized the money convulsively, and, almost frantic with excitement, ran to send it to his distressed mother.

In 1804, when Napoleon was actively planning the invasion of England at Boulogne, a young English sailor escaped from imprisonment in the interior of France, and succeeded in reaching the coast, near the vast encampment of his country's foes. He constructed a fragile little skiff of the branches and bark of trees, and was about to venture on the stormy Channel, hoping to be picked up by some English cruiser. He was, however, recaptured; and Napoleon, being informed of the desperate project, was struck with admiration, and ordered the prisoner to be brought before him.

"Did you really intend," enquired the First Consul, "to brave the ocean in so frail a skiff?"

"If you will but grant me permission," replied the young sailor, "I will embark immediately."

"You have, doubtless," said Napoleon, "some dear mistress whom you long to visit again."

"I wish," answered the sailor simply, "to see my mother, who is aged, poor, and infirm."

All unconsciously the youth had touched the right chord of the great general's heart. "So affectionate and dutiful a son," he exclaimed, "can have no common mother. Present to her from me this purse of gold. You shall see her." Immediately he sent the sailor, in a cruiser with a flag of truce, to the first British vessel that could be found.

"France," said Napoleon, "needs nothing so much to promote her regeneration as good mothers." He admired womanly women, he detested frivolous women, and had no love for women who sought worldly pursuits, or aspired beyond the circle of home duties. Madame de Stael was displeasing to him. On one accasion she asked him, "Whom do you consider the greatest woman in the world?" He answered curtly, "She who bears most children, Madame!"

A woman genius was to him almost an incomprehensible phenomenon. Another time, Madame de Stael attempted to rally him, saying, "It is reported that you are not very partial to ladies." "I am very fond of my wife, Madame," was the laconic reply. If Napoleon had not divorced Josephine through political ambition, might not the history of the world have been written differently, and more happily? All the great designs of this mighty genius prospered until the fatal and unavailing temptation to establish a direct dynasty perverted his mind. Afterwards, disaster crowded upon disaster until the final defeat of Waterloo and the tragic exile at St. Helena. O, that the influence of his mother, which prompted him to restore religion to France, had acted in this melancholy crisis!

It was impossible that a man with such a mother should undervalue the refining influence of feminine society. "In France," he said, "society is nothing unless ladies are present, for they are the life of conversation. Were I in England, I should certainly leave the table with them. If your object is to converse instead of to drink, why do you not allow them to be present?" Once, when Emperor of France, he found a maid of honor reading a novel. He snatched it from her hands, and flung it into the flames. The unhappy lady then received a severe lecture for wasting her time on such unconsiderable literature. Actuated by his mother's example, Napoleon was a profound believer in religious education for girls.

When the schedule of study for Madame Campan's school, in which he took the deepest interest, was presented to him, he found as one regulation, "The young ladies shall attend prayers *twice a week*." Immediately he substituted the words "*every day*." In this school, the pupils were taught how to make all their own garments, and were initiated into all the duties of housewifery, that they might become worthy matrons of France. This was Napoleon's grand ideal, ruined—alas!—by a mad scheme of divorce. "When I married Maria Louise," said Bonaparte, "I put my foot on an abyss covered with roses." It was the irreparable false step of his life.

The influence of Napoleon's mother is nowhere more apparent than in the records of those humane acts which made "The Little Corporal" revered throughout France. During the last days of the Revolution, he was accosted by a woman who held a dead infant in her arms. Her husband was dead, and five children were starving at home. Napoleon, having ascertained the facts, took the whole family under his protection. He obtained employment for the girls in needlework among his friends, and provided for their immediate necessities, removing the dread of starvation from the family for ever.

Honor to Letitia, the mother of Napoleon the Great! Honor to the woman who instilled into her son those noble principles which made him beloved, which made his Court, the most brilliant that the world has known, which induced him to bring back, to a nation of thirty millions, the influences of Christianity. Honor her—and yet weep that she could not prevail against that mad temptation of divorce which destroyed Napoleon's happiness and rest of heart, which broke another heart as loving and more faithful than his own, which scattered the Empire, and set back the clock of Europe, deny it who will.—Henry Grimshire, in *Great Thoughts*.

SUCCESS IN PREACHING THE GOSPEL WITHOUT PURSE OR SCRIP.

ELDERS JACOB G. RICHES AND WILLIAM C. GIBBY, of the Newcastle conference, send us the following interesting communication: "We had heard much about Elders preaching the Gospel without purse or scrip—the Lord's appointed way—so my companion and I take pleasure in relating our experience in preaching the Gospel in this way. On the morning of November 20th, we left Whitby and started for Middlesborough, where a conference was to be held on November 25th. When a few miles out of Whitby we began tracting, leaving tracts at the farmhouses and scattering villages. Late in the afternoon we reached the village of Hinderwell and began to distribute tracts. We had not had anything to eat since morning and were both feeling somewhat hungry. Neither of us had ever asked for anything to eat before, and the thought of doing so weighed very heavily upon us; but I came to the conclusion that what was not worth asking for was not worth having, so at the next place, where I had a good conversation, I asked the lady if she could give my companion and me something to eat. She said, 'Yes' She took us in and gave us a good 'tea' and a lunch to take with us. We went on our way rejoicing. Night overtook us at Staithes. We left tracts at about twenty-five houses, asking for entertainment at each place. The people seemed willing to entertain us, but were not able to do so. We were directed to a certain place where we were told we would be sure to get lodgings. On reaching the place we told the lady our mission to her home. After some talking she took us in and gave us a good bed. Just before leaving in the morning we called the lady to thank her for her hospitality. She seemed to be surprised, and said we would have to pay her. We told her our situation, as we had done the night before, but she said she didn't understand it that way. She appeared to be angry, so we went out and sold books and paid her to save further trouble. We then went on our way, getting our meals at the farmhouses.

"Night again overtook us at Loftus. We got into a home where we had 'tea' and spent the evening. The people were not prepared to lodge us, so at 9 o'clock we set out to seek for a place in which to sleep. We went to the Temperance Hotel, told the lady who we were, how we were traveling, and what we wanted. She said it was all in accordance with the Scriptures, and took us in and gave us a good bed. On arising next morning she gave us breakfast and told us to come back for something to eat during the day if we didn't get anything elsewhere. We spent the greater part of the day tracting in Loftus.

"At 8:30 that night we found ourselves in the town of Brotton. We decided to call on the minister of the town and ask for a night's lodging. On reaching the vicarage we were informed that the vicar was away, but while talking to his housekeeper, he returned. We repeated our desire to him. When we told him who we were, he exclaimed, 'Oh, that's the Mormons!' After some talking he decided to take us in. He ordered supper for us, and

after having refreshed ourselves, we engaged in a pleasant conversation until a late hour, when we retired to a very comfortable bed. On arising in the morning, we took breakfast with the reverend gentleman, after which he took us to his church, and got his curate to show us through. We all returned to the vicarage, where we engaged in conversation. It was almost 11 o'clock when we got ready to leave. Both vicar and curate wished us every success in our labors, and told us to call again if we ever came that way. We distributed the remainder of our tracts and then started for Middlesborough. We were given refreshments at a farmhouse on the way. We arrived at our destination about 5 o'clock on the night of the 23rd ult., after four good days' work. We rejoiced in our labors and felt thankful for the good treatment we had received. We are thoroughly convinced that preaching the Gospel without purse or scrip is the proper way."

PRAYER.

When you have prayed, do you not feel your heart lighter and your soul more content? Prayer makes affliction less grievous, and joy more pure; it imparts to the one I know not what of strength and of sweetness, and to the other a celestial perfume? What do ye on the earth, and have ye nothing to ask of Him who placed you here? You are a traveler in search of his fatherland. Walk not with head bent down; you must raise your eyes to know your way. Your fatherland is heaven; and, when you look up to heaven, does it move you in no way? does no desire press upon you? or is that desire dumb? There are some who say: "Of what benefit is prayer? God is too far above us to listen to creatures so pitiful." And who then made these pitiful creatures? who gave them feeling, thought and speech, if not God? And if He has been so good to them, was it to cast them off afterwards, and to keep them afar from Him? Verily I say unto you, whosoever says within his heart that God despises His works, blasphemes God.

There are others who say: "What is the use of praying? Does not God know better than we, what we need?"

God does know better than you, what you need, and it is for this reason that He wishes you to ask it of Him; for God Himself is your first need, and to pray to God, is to begin to possess God.

The father knows the needs of his son; must that be a reason why the son never should have a word of request and of thanksgiving for his father?

When the animals suffer, when they are in fear, or when they are hungry, they utter plaintive cries. These cries are the prayer which they address to God, and God listens. Should man be, then, the only being in creation whose voice never ascends to the ear of the Creator?

Sometimes there passes over the fields a wind which dries up the plants, and then their withered stems are seen to droop to the earth; but moistened by the dew, they regain their freshness and raise anew their languishing heads. There are always blasting winds, which pass over the soul of man, and dry it up. Prayer is the dew which revives it.—From *Sermonettes*. A. C. McClurg and Co., Publishers, Chicago, Ill.

THE LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held in the Exchange Hall, Blackburn, on Sunday, December 9th, 1906. There were present President Charles W. Penrose of the European mission, Elder R. Eugene Allen of the Liverpool office, President John G. Midgley, Jr., and twenty-six traveling Elders of the Liverpool conference.

At the morning session President Midgley extended a hearty welcome to all present and read the labor report for the past six months. The general and local authorities of the Church were presented and unanimously sustained.

Elder John William Wing, Jr., spoke on the prophecies of Isaiah and of John the Revelator concerning the great latter-day work. He bore a strong testimony to the divine mission of the Prophet Joseph Smith. Elder Authnell Carter followed, speaking of the persecutions of the former-day saints and of the subsequent apostacy from the primitive church.

President Penrose explained the necessity of presenting and sustaining the authorities of the Church, and spoke at some length on the doctrine of "free agency" as taught by the Latter-day Saints. He showed the importance of the message the Elders have for the people and exhorted the Saints to aid the missionaries in the prosecution of their work.

The first speaker at the afternoon meeting was Elder R. Eugene Allen. He explained the value of the Gospel of Christ to the people of the present day, showing the necessity of keeping all the commandments of God. Elder Nephi A. Skinner also addressed those present. He spoke of the second coming of Christ and referred to Joseph Smith as the man chosen by God to usher in the last dispensation.

President Penrose was the last speaker. He took up the interpretation of the Scriptures, and showed, in a concise and interesting manner, that the gift of the Holy Spirit was essential for the correct understanding of the sacred writings.

At the evening meeting Elder Herbert D. Brown explained briefly the object of the coming of Christ and His divine mission. Elder Arthur F. Gailey spoke of the testimonies of the ancient apostles and the necessity of obedience to the true plan of salvation. Both of the brethren bore strong testimonies concerning the restoration of the Gospel and the divine mission of Joseph Smith.

The remainder of the time was occupied by President Penrose. His subject was the Godhead. He proved clearly that the doctrines taught by the Latter-day Saints are scriptural, reasonable and consistent. His remarks were listened to with rapt attention by all present.

During the afternoon and evening we were favored with vocal selections by Sister Ada Watson, Miss Miriam Moore and Brother John Watson. The numbers rendered by a quartette composed of Sisters Alice, Ada and Brother Watson and Elder Arthur T. Woffinden, were also highly appreciated.

Saturday afternoon President Penrose met with the Elders in Priesthood meeting and gave valuable instructions pertaining to the work in this part of the mission.

LEONARD M. MILLER, Clerk of Conference.

FROM THE MISSION FIELD.

DURING the past few weeks quite a number of homes have been opened to the Elders in the city of Liverpool. The brethren are out almost every evening teaching the Gospel to the people at their firesides. Much good is being done, and a rich harvest is expected in the near future.

Baptisms.—Two converts were added to the Church in Nottingham, December 6th, 1906. Elder David A. Taylor officiated in the baptismal service.

President J. G. Midgley, Jr., of the Liverpool conference, writes: "I take pleasure in reporting another baptismal service, which was held in the Burnley Corporation Baths, on Thursday evening, December 13th, 1906. Four more souls were added to the Church, Elder John W. Wing, Jr., officiating in the ordinance. A good spirit prevailed throughout. The confirmations were attended to at the same time.

Arrivals.—The following missionaries arrived in Liverpool, December 15th, 1906, per s.s. *Arabic*: For Great Britain—Francis F. Vause, Ogden; Willard E. Stoddard, Baker City; Brigham F. Price, Calder's Station; William H. Brough, Trenton; James Ritchie, Charleston; Edwin A. Walton, Pocatello; Marvin M. Hatch, Scipio; Joseph S. Lindsay, Taylorsville; Arthur G. Berrett, Mormon N. Reynolds, North Ogden; William C. Brenchley, Leroy L. Green, Daniel A. Leishman, Wellsville; Charles G. Jarman, Lyman, Wyoming; William N. Hunsaker, Honeyville; William G. Davis, Logan; Nenian D. Nelson, Union, Idaho; Datus Eugene Hammond, Salt Lake City; James M. Cook, Rexburg, Idaho; William Kirkup, Franklin, Idaho; William A. Jones, Roger W. Creer, Spanish Fork. For Scandinavia—Lars Anderson, Niels C. Christensen, Jr., Salt Lake City; Hans R. Sorensen, Leamington; Lorentz Petersen, Hyrum; Nephi Christensen, Blackfoot, Idaho; Niels P. Anderson, Jr., Ole E. Olsen, Provo; Lars J. Halling, Jr., Grover, Wyoming; Alma Jensen, Corinne; Hyrum Larsen, Georgetown, Idaho; Alma P. Benson, Newton, Horace W. Egan, Richmond; Joseph Wall, Jr., Lyman, Wyoming; Rasmus Johnson, Emery; Charles Jensen, Erastus Christensen, Redmond; Niels J. Nielsen, South Jordan; Niels P. Peterson, Ephraim; Peter Mortensen, Elwood. For Sweden—Frank W. Olend, Fort Bridger, Wyoming; Axel W. Borgstrom, Thatcher; Armand F. Rundquist, West Jordan; Peter Isaac Thunell, Salt Lake City. For the Netherlands—John K. Meibos, James Pitt, Salt Lake City; Maarten Dalebout, Ogden; Abinadi Tolman, Honeyville; John W. Howe, Jr., Provo. For Switzerland and Germany—Max B. Rothe, Lehi; Richard H. Smith, Smithfield; Leonard Tanner, Provo.

Appointments.—The Elders who arrived for the British mission December 15th, 1906, are appointed to labor in the following conferences: Francis F. Vause, Datus Eugene Hammond, Marvin M. Hatch, London; Willard E. Stoddard, Brigham F. Price, Grimsby; Charles G. Jarman, Mormon N. Reynolds, Bristol; William H. Brough, James M. Cook, Nottingham; Leroy L. Green, Leeds; Joseph S. Lindsay, Roger W. Creer, William A. Jones,

Liverpool; James Ritchie, Nenian D. Nelson, Scottish; Edwin A. Walton, William Kirkup, Newcastle; Arthur G. Berrett, William N. Hunsaker, Irish; William C. Brenchley, Sheffield; Daniel A. Leishman, William G. Davis, Norwich.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for December 30, 1906.

37. The Resurrection (continued.)

7. Resurrection following the resurrection of Christ. Isaiah 26: 19; Dan. 12: 2; Matt. 27: 50-53; Mosiah 15: 21-24; Alma 40: 16-21; Helaman 40: 25; III Nephi 23: 9, 10; Moses 7: 55, 56.

8. Resurrection at the coming of Christ. Dan 12: 2; Luke 14: 14; John 5: 28, 29; I Cor. 15: 22, 23; I Thes. 4: 13-17; Rev. 20: 4-6; Mosiah 16: 10, 11; III Nephi 28: 8; 26: 4, 5; Doc. and Cov. 29: 13; 43: 18-32; 45: 44-46, 54; 63: 49; 76: 50-80; 88: 95-99; 133: 56.

9. Resurrection during the Millennium. Doc. and Cov. 63: 49-51; 101: 29-31.

10. Final resurrection. Dan. 12: 2; John 5: 28-39; 11: 24; Rev. 20: 5, 12, 13; Mosiah 5: 26; 16: 10, 11; III Nephi 26: 4, 5; Mormon 9: 13; Doc. and Cov. 29: 26; 43: 18; 63: 17, 18; 88: 100, 101.

11. All mankind to be resurrected. John 12: 32; Acts 24: 14, 15; I Cor. 15: 22; II Nephi 2: 10; Jacob 6: 9, 10; Alma 12: 8, 16, 18; III Nephi 26: 4, 5; Mormon 9: 13; Alma 11: 41, 42; Doc. and Cov. 18: 11, 12; 29: 26; 76: 31-39.

DIED.

Hulme.—At Hull, England, November 30th, 1906, Francis Hulme, aged 62 years. The deceased joined the Church five years ago, and died in full faith and fellowship.

Bean.—At Hull, England, December 9th, 1906, Edwin Bean, aged 62 years. The deceased was a faithful Latter-day Saint.

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